The Test of Life

Adopting Positive Characteristics
Leads to Peace of Mind

The Test of Life

ShaykhPod Books

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The Test of Life

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some aspects of the Test of Life in this world. This discussion is based on Chapter 3 Alee Imran, Verses 14-17 of the Holy Quran:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants.” Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

The Test of Life

Chapter 3 – Alee Imran, Verses 14-17

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ
وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ
عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾

۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers

flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants."

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn."

Life in this world is a test which involves whether or not people will use the blessings they have been granted correctly, according to Islamic teachings. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

And chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land…”

The one who understands this test will therefore strive to use the blessings they have been granted correctly according to Islamic teachings so that they achieve peace of mind in both worlds. This is because this attitude will cause one to achieve a balanced mental and physical state and correctly place everything and everyone mentioned in verse 14 within their life, while adequately preparing for their accountability on Judgement Day. This attitude therefore leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

It is important to note that as Allah, the Exalted, alone knows all things, He alone can provide the best code of conduct which leads to this outcome. All man-made codes of conduct and ways of life will never achieve this outcome due to a lack of knowledge and experience, short sightedness and biases. The one who therefore adopts a way of life different from Islam will inevitably misuse the blessings they have been granted and misplace everyone and everything within their life and fail to prepare adequately for their accountability on Judgement Day. This will cause them to lead a life full of stress, difficulties and trouble, even if they experience moments of entertainment and possess worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The difference between the two ways of life is quite obvious when one observes those who act on Islamic teachings and those who do not. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, the one who desires to achieve peace of mind and success in both worlds must use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the outcome of fearing Allah, the Exalted, and fearing one's accountability in the hereafter. It is important to note that achieving this peace of mind in both worlds has nothing to do with possessing many worldly things, rather, it is rooted in how one uses the things they have been granted, even if they possess only a few worldly things. Chapter 3 Alee Imran, verses 14-15:

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh…""

The other thing to note is that one will only obtain the approval of Allah, the Exalted, when they approve His decisions and decrees in respect to them and their loved ones. Chapter 89 Al Fajr, verses 27-30:

"[To the righteous it will be said], "O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]. And enter among My [righteous] servants. And enter My Paradise.""

Therefore, one must remember that Allah, the Exalted, always decrees what is best for everyone involved, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Remembering this fact will aid one in remaining firm on the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly as outlined in Islamic teachings. Adopting this attitude in both times of ease and difficulty is also a part of the test of living in this world.

Chapter 3 Alee Imran, verses 14-15:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh…””

These things have been beautified in the eyes of people by different sources. Allah, the Exalted, beautifies these things in a way which encourages people to use them in the correct way so that they achieve peace of mind in both worlds. For example, the opposite gender has been beautified for people as well as having children so that people obtain these things through lawful means and manage and raise their family correctly so that they become a source of goodness for them in both worlds. Chapter 25 Al Furqan, verse 74:

“And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes…””

The same things mentioned in the main verses under discussion have also been beautified by other sources, such as the Devil, society, social media, fashion and culture. But in these cases, the beautification process encourages people to obtain these things through unlawful means, which in turn becomes a source of stress and difficulties for a person in both worlds. Therefore, one must only approach the things mentioned in the main verses under discussion according to the teachings of Islam so that they become a source of comfort and peace for them in both worlds.

One must remember that whether they choose to pass the test of life in this world or not, they will be held accountable for their choice in both worlds as no one can escape the knowledge and control of Allah, the Exalted. Chapter 3 Alee Imran, verse 15:

“…And Allāh is Seeing of [His] servants.”

Being held accountable in the hereafter is obvious whereas, being held accountable in this world is often subtle. The one who misuses the blessings they have been granted will find that the worldly things they obtain through disobeying Allah, the Exalted, will become a source of stress, misery and trouble for them in both worlds, even if they have moments of entertainment. This outcome is quite obvious when one observes the rich and how they are drowned in mental disorders, such as depression, substance addiction and suicidal tendencies, even though they enjoy worldly luxuries.

Allah, the Exalted, then mentions the characteristics of those who strive to pass the test of life in this world so that muslims can adopt their attitude and behaviour. Chapter 3 Alee Imran, verse 16:

“Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."”

As discussed earlier, adopting the right attitude in life is a practical thing, which involves using the blessings one has been granted correctly as outlined in Islamic teachings. Therefore, the belief mentioned in this verse indicates the importance of supporting one’s verbal declaration of faith with actions. This is further supported by the next verse. Failing to do so is nothing but wishful thinking, which has no value in Islam.

Wishful thinking involves persisting on the disobedience of Allah, the Exalted, which involves misusing the blessings one has been granted, while expecting mercy, protection and forgiveness in both worlds. Whereas, hope in Allah, the Exalted, involves sincerely obeying Him and sincerely repenting whenever one happens to commit a sin and then expecting the mercy, protection and forgiveness of Allah, the Exalted, in both worlds. The difference between hope and wishful thinking has been explained in this manner in a Hadith found in Jami At Tirmidhi, number 2459. Generally speaking, sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. It is important to remember that faith is a like plant which requires acts of obedience to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will not flourish and will eventually die, so will the faith of a person fail to flourish and is in danger of death if it is not nourished with acts of obedience. Some of these acts of obedience are then mentioned in the next verse. Chapter 3 Alee Imran, verse 17:

“The patient…”

Patience is when one avoids complaining about their difficulty through their actions or speech and maintains their sincere obedience of Allah, the Exalted, throughout their ordeal. This obedience involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The root of becoming patient is learning and acting on Islamic knowledge. The more one learns and acts on Islamic knowledge, the more they will understand that everything which Allah, the Exalted, chooses is best for everyone involved, even if

this is not obvious to them, as the difficulties they face have wisdoms behind them which are hidden from them. For example, there are many such events discussed within Islamic teachings, such as the story of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age by his brothers, abandoned in a dark and deep well, sold as a child slave and wrongfully thrown into prison. But each of these events allowed him to learn certain lessons which prepared him for saving the population of Egypt from a huge famine. If he did not endure the difficulties he faced he would not have been in a position to save millions of lives. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Believing in these wisdoms and therefore, maintaining one's obedience to Allah, the Exalted, is therefore a part of one's faith. It is easy to believe in Allah, the Exalted, and praise Him during times of ease but the real test is when one faces difficulties and still obeys and praises Him.

Studying Islamic teachings also helps one to compare their difficulties to other people, who were more beloved to Allah, the Exalted, and endured greater difficulties. This comparison helps one to belittle their own difficulty which in turn aids them in remaining patient. This can also be achieved when one observes other people within their time period who are facing greater difficulties than them.

Islamic teachings also allows one to understand the importance of destiny and how every event they will face in their life, whether times of ease or difficulties, is inevitable. Complaining about something inevitable and inescapable will not result in any good. A person will only lose out on the countless reward they could obtain by remaining patient on the inescapable difficulty they are destined to face. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

A person therefore has a choice between facing an inescapable event with patience and gain an uncountable reward or facing an inescapable event with impatience and lose the reward they should have obtained. Either way they will face the inescapable event, so it makes sense to gain benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…”

Studying Islamic teachings also causes one to understand that the things they desire in this world are not necessarily best for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Each person has many examples within their life of this truth. There are plenty of things a person desires believing it is best for them, only for those things to become a source of stress for them. And there are plenty of things a person dislikes believing it is bad for them, only for those things to become a source of goodness for them. The one who understands this will be less impatient when dealing with situations which contradict their desires, as they understand facing the situation is best for them, even if this is not obvious to them.

In addition, just like gold is purified through heat, similarly, people obtain mental strength through facing difficulties. Those who are accustomed to an easy life, often experience mental breakdowns when facing standard and even small difficulties, such as marriage problems. Through tests, Allah, the Exalted, toughens the mental state of a muslim so that they face future difficulties with ease.

As taught by Islam, patience is required in all situations, even times of ease. In times of ease, a person must adopt patience in order to prevent themself from misusing the blessing they have been granted, such as good health or a rise in their salary.

There are many more wisdoms behind facing difficulties in this world which have been discussed within Islamic teachings. Therefore, it is vital for muslims to study, learn and act on them so that they adopt patience

in every situation so that they obtain a countless reward in both worlds. A person must remain patient through every situation, just like a wise patient accepts and acts on the medical advice of their doctor knowing it is best for them, despite the fact they are prescribed bitter medicines and a strict diet plan.

Patience does not mean a person becomes inactive. An aspect of patience is dealing with the situation and attempting to correct it according to the teachings of Islam. For example, a wife who is being abused by her husband should take steps to protect herself and her children, such as separating from her husband. Behaving in this manner does not contradict patience while becoming inactive has nothing to do with patience or Islam. Similarly, showing emotions, such as crying, does not contradict patience in anyway as the Holy Prophet Yaqoob, peace be upon him, cried so much over his grief that he became blind and yet he was never criticised by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are many examples when the Holy Prophet Muhammad, peace and blessings be upon him, wept over a sad situation, such as the death of his son, Ibrahim, may Allah be pleased with him. This has been discussed in a Hadith found in Sunan Abu Dawud, number 3126. Showing disobedience to Allah, the Exalted, through one’s speech and actions contradicts patience, anything other than this is acceptable and part of human nature, such as crying and feel sad.

It is important to note that patience must be shown from the onset of a difficulty until one leaves this world. This has been indicated in a Hadith found in Sahih Bukhari, number 1302. Showing patience after some time has passed is not real patience, it is merely acceptance which naturally occurs with everyone. A muslim must maintain patience from the onset of a difficulty by controlling their speech and actions so that they do not show signs of impatience and maintain this attitude until they depart from this world, as one can easily lose the reward of patience by showing impatience down the line.

Chapter 3 Alee Imran, verse 17:

“The patient, the true…”

The truthful are those who adopt truthfulness in their intention, speech and actions. Truthfulness in intention involves only acting for the sake of Allah, the Exalted. The one who performs good deeds for any other reason will not receive any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that a person does not expect nor hope for any gratitude or compensation from people. Truthfulness in speech involves speaking good or remaining silent. Speech can be split into three categories. The first is evil speech which must be avoided at all costs. The second is good speech which should be spoken at the appropriate time. The final category of speech is vain speech. This type of speech is not considered a sin or a good deed but as this type leads to evil speech it is best to avoid it also. In addition, vain speech will be a source of regret for a person on Judgement Day when they observe the

opportunities and time they wasted on vain speech. Therefore, a muslim must either speak what is good or remain silent. This has been advised in a Hadith found in Sahih Muslim, number 176. Truthfulness in actions involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who encompasses these aspects of truthfulness will be recorded by Allah, the Exalted, as a great truthful person. Whereas, the one who fails to show truthfulness in their intention, speech and actions will find that Allah, the Exalted, records them as a great liar. This has been advised in a Hadith found in Jami At Tirmidhi, number 1971. It does not take a scholar to determine what will occur to these two types of people.

Chapter 3 Alee Imran, verse 17:

“The patient, the true, the obedient…”

Obedience to Allah, the Exalted, involves sincerely learning and acting on the teachings of the Holy Quran. One should therefore strive to understand and act on the Holy Quran and avoid only reciting it in a language they do not understand, as obedience without understanding is not possible. Obedience to the Holy Prophet Muhammad, peace and blessings be upon him, involves sincerely learning and acting on his life and teachings. Obedience therefore is more than just claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while ignoring his life and teachings. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

This obedience will ensure one uses the blessings they have been granted correctly. This will ensure they achieve a balanced mental and physical state and correctly place everything and everyone within their life while preparing adequately for their accountability on Judgement Day. This leads to peace of mind in both worlds. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

Obedience also involves obeying those in charge in both worldly and religious matters. As long as one does not contradict the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, nor innovate things in religion, they should obey the people in charge in both worldly and religious matters. Chapter 4 An Nisa, verse 59:

“O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.”

Chapter 3 Alee Imran, verse 17:

“The patient, the true, the obedient, those who spend [in the way of Allāh]…”

This spending involves using the blessings one has been granted correctly, as outlined in Islamic teachings. As discussed earlier, this will ensure one achieves peace of mind through a balanced mental and physical state and by correctly placing everyone and everything within their life while adequately preparing for their accountability on Judgement Day. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

One must therefore for their own sake, use the blessings they have been granted correctly as outlined in Islamic teachings, even if this contradicts their desires. They must behave like a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them even though they are prescribed bitter medicines and a strict diet plan. The same way this patient will achieve good physical health, the one who accepts and acts on Islamic teachings will achieve peace of mind and body in both worlds.

In addition, one must always remember that the blessings they possess have been created and granted to them by Allah, the Exalted, as a loan and not as a gift. Just like worldly loans, this loan must be repaid. One must repay the blessings they have been granted by using them correctly as outlined in Islamic teachings. On the other hand, muslims will be granted blessings in Paradise as a gift, not as a loan. Therefore, they will be free to use those blessings according to their desires. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One must therefore bear this reality in mind so that they are encouraged to repay the loan which are the blessings they have been granted in this world. But the same way a person who fails to repay a worldly loan faces a penalty so will the person who fails to repay the loan they owe to Allah, the Exalted. The very worldly things they possess will then become a source of stress, misery and trouble for them in both worlds. This is obvious when one observes those who fail to repay the loan they have been granted by Allah, the Exalted, by using them correctly, as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 17:

“The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

In addition, verse 17 indicates the importance of the voluntary night prayer. In a Divine Hadith found in Sahih Bukhari, number 1145, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, descends every night to the nearest Heaven according to His infinite majesty and invites people to ask Him to fulfill their needs so that He can fulfill them. Voluntary night time worship proves one's sincerity towards Allah, the Exalted, as no other eyes are watching them. It has countless virtues, for example, a Hadith found in Sunan An Nasai, number 1614, advises that it is the best voluntary prayer. Those with the highest ranks in both worlds establish the voluntary night prayer, as the highest station which is reserved for the Holy Prophet Muhammad, peace and blessings be upon him, has been directly linked to the night voluntary prayer. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

Good supplications are also readily accepted during the night. This has been advised in a Hadith found in Jami At Tirmidhi, number 3499. Establishing the voluntary night prayer prevents one from committing sins, aids them to avoid vain and sinful social gatherings and protects them from many physical illnesses. This has been advised in a Hadith found in Jami At Tirmidhi, number 3549.

One should prepare for the voluntary night prayer by avoiding over eating and drinking, especially, before bed, as it induces laziness and sleep. One should avoid unnecessary strenuous physical activity during the day. A short nap during the day can help with this. Finally, one should avoid sins and strive to obey Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, as the obedient find it easier to offer the voluntary night prayer.

To conclude, the Holy Quran makes it clear that one must support their verbal declaration of faith with physical actions in order to achieve peace of mind in both worlds. This involves using the blessings one has been granted correctly as outlined in Islamic teachings. Therefore, a person should not be concerned with accumulating more worldly things, instead they should be more concerned with using whatever they have been granted correctly so that they achieve peace of mind in both worlds, as peace of mind lies in how one uses worldly blessings, it does not lie in possessing many worldly things. Chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and

cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return."

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